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NOTES

RELATING TO THE

MANNERS AND CUSTOMS

OF THE

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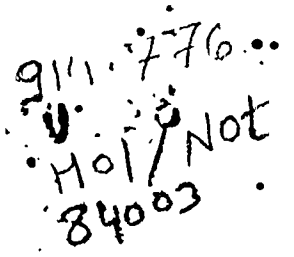
CRIM TATARS;

[redacted]WRITTEN DURING A FOUR YEARS' RESIDENCE AMONG THAT PEOPLE.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ADVERTISEMENT.

HAVING resided from the beginning of the year 1816 until the month of March 1820, at the village of Karagoss, in the Crimea, I had daily opportunities of becoming acquainted with the manners of the Tatar inhabitants of that neighbourhood. Such of these as appeared to me most remarkable I occasionally noted for the amusement of a friend in England, carefully committing to paper my observations as they successively arose.

The little collection thus made I now venture to offer to the public, nearly in the form in which it was originally composed.

Among numberless deficiencies and disqualifications of which I am conscious, I am induced to think that, as a resident and a female, I possessed advantages for acquiring information superior to those of the passing traveller. Of these I have endeavoured to avail myself, and by confining my remarks as much as possible to subjects consistent with my own knowledge, and of which I may be considered a competent witness, I am willing to hope that I have secured to my unconnected sketches the only merit to which they pretend—the recommendation of truth.

M. H.

JUST PUBLISHED.

JOURNAL of a RESIDENCE in the BURMHAN EMPIRE, and more particularly at the COURT of AMARAPOORAH. By Captain HIRAM COX, of the Honourable East India Company's Bengal Native Infantry. With coloured Plates, 8vo. 16*s*.

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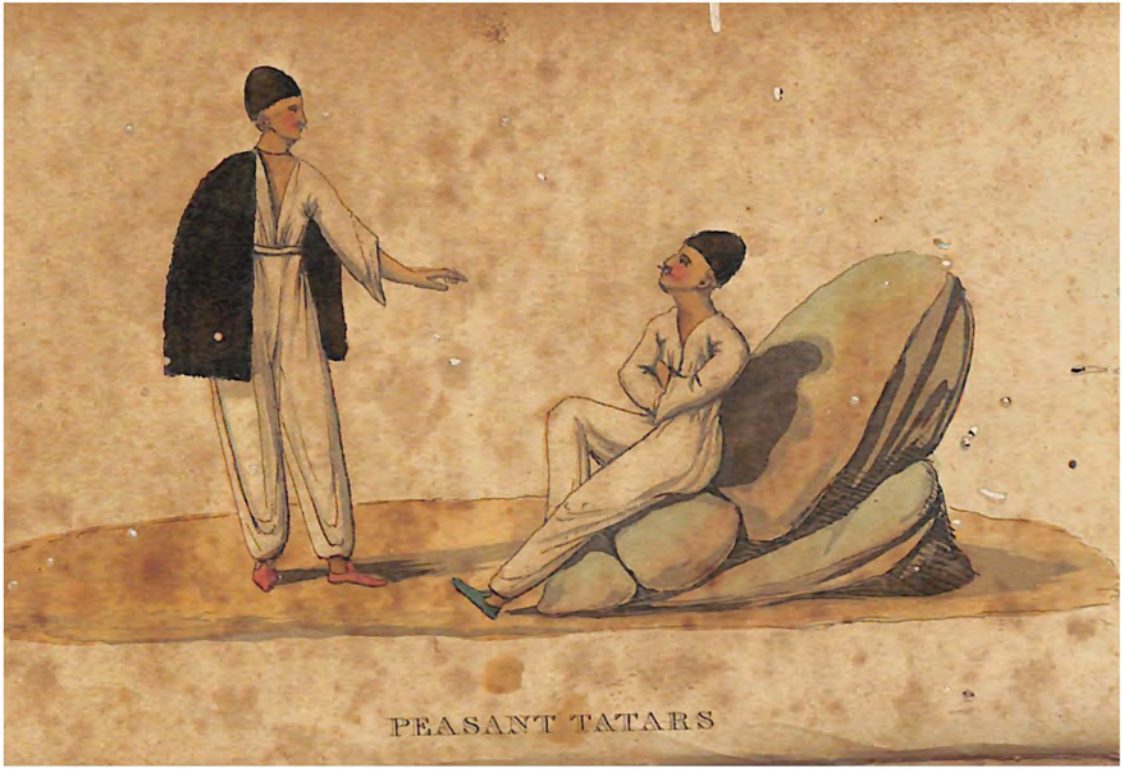

PEASANT TATARS

NOTES

RELATING TO

THE CRIM TATARS.

THE male population of the Tatars* inhabiting the Crimea amounts, according to the last revision, to one hundred and eighty-six thousand souls; of these about six hundred only are Murzas, the number of noble families being so materially reduced that they are not supposed to exceed sixty.

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* I received these statements from a Tatar sacerdatal, or secretary of the land tribunal, and am therefore disposed to believe them correct.

The whole population of the Crimea, including all descriptions of people, is estimated at two hundred and sixty thousand.

Akmetchet, and Theodosia or Kaffa, contain each of them about three thousand inhabitants. Sevastopol, or Aktiar, does not surpass that amount in stationary residents; but as this port is the rendezvous of the Russian fleet in the Black Sea, its population, including sailors, soldiers, shipwrights, &c., is computed at from fourteen to fifteen thousand.

Karasubazar is larger than any of these towns, and its inhabitants are almost entirely Tatars. It possesses the cheapest and most abundant mar-

ket for provisions, and indeed for every article which is usually sold in the Crimea.

The old town of Staroi Krim, once the capital of the peninsula, is now little better than a heap of ruins. Its few inhabitants are Armenian shopkeepers, who are said to occupy not less than two hundred shops: a number apparently equal to that of all the houses in the place. These gain a scanty subsistence from the neighbouring villages, and chiefly from those which are too distant to have frequent intercourse with the larger towns.

The trade of Kaffa is at present very inconsiderable, having two formidable rivals in Odessa and Ta-

ganrog, which are both more conveniently situated for inland communication. The Kaffa merchants, however, anticipate the time when the sea of Azoff will be no longer navigable, and the commerce now enjoyed by Taganrog be driven back into its former channel.*

* Besides the Tatar population, the Crimea contains large colonies of Germans, who have been greatly favoured by Government, and owe it to their own idleness and drunkenness that they are not in the most flourishing circumstances; colonies of Bulgarians, who are the best farmers and most industrious inhabitants of the peninsula; Jews in abundance, many of whom are of the Karaite sect, and are every where much respected; Armenian shopkeepers in every town; and Greeks both in the towns and villages.

Some

The law respecting property in the Crimea remains precisely, or with little variation, the same as originally established by the Russians at the time of the subjugation. Every male soul settling on an estate is bound to give to the proprietor of it eight days' labour in the year; in return for this he has the privilege of grazing all his horses, cattle, &c. For whatsoever land he may plough, he gives one-tenth of the produce to the proprietor

Some large villages of Russian crown peasants, in addition to the Tatars, form the principal population of the Stepp; but in the towns, particularly Kaffa, may be found the descendants of more than fifteen different nations.

of the soil, and for hay according to the abundance of the season, from one-third to one-half. Both hay and corn must be carried home to the yard of the proprietor, who goes himself into the field to see them sent.

In the simple life of the Tatars much may be traced of similarity with those recorded in the earliest ages of Scripture history. Their riches consist now, as was usual then, in flocks and herds, and in the number of their families. Many also of their domestic habits are the same: nor is it so much a matter of wonder, that, in lives so simple, so much accordance should be found, as that any people, having

had for some centuries past an intercourse with more civilized nations, should still retain those manners which characterized mankind before learning had enlightened and commerce enriched the world. Here, the former is still unknown, and the latter scarcely ventures a step beyond the neighbourhood of the seaport whither navigation tempts her. Exchange is still the medium of purchase, and money is but seldom required or produced in bargains made between one Tatar and another, since they look with far more anxious eyes at the expenditure of a single *petack** than

* About a halfpenny.

at the cost of ten or twenty roubles, if negociated by the way of exchange. Poor Tatars, like Jacob, serve an apprenticeship for their wives, and are then admitted as part of the family.

The Tatars of the Crimea may be divided into three classes: the Murzas, or noblemen; the Mullas, or priests; and the peasantry; the latter paying great deference to both the former. The Mulla is considered the head of every parish, and nothing of consequence to the community is undertaken without his counsel. His land is ploughed for him, his corn

sown, reaped, and carried home, and it is seldom that the proprietor of the soil takes tithe of the priest.

The language used in the mosques is the Arabic, which the clergy learn to read without being able to translate, only having a general idea as to the tendency of each prayer. The Effendis (a higher class of the priesthood) are doubtless more learned, but it is considered sufficient for a Mulla of the smaller villages to be able to read, and to understand a few of the mysteries of their religion. Not even the smallest village is without a minister; and mistaken as these poor people are in the objects of their belief, and in the observance of senseless

laws, at least they are entitled to the merit of sincerity in their devotions, and a strict adherence to those duties which their religion enjoins.

The dress of a Tatar gentleman is of cloth, trimmed with gold or silver lace, or in the heat of summer, of Turkish silk, or of silk mixed with stuff. In winter his coat is lined with fur, his trowsers are worn tight and low at the ancles, and are made of some bright coloured linen, frequently blue. He wears upper and under slippers, and no stockings. He has generally a large high cap of broad-cloth (which distinguishes him from

A MURZA GIRL
A PEASANT WOMAN

the peasantry), and a coloured linen shirt. The priests and old men wear their beards, but the young shave them. All shave the head; and the Mullas are known by a white linen cloth which they bind round the outside of their caps.

The dress of the women consists of a pair of trowsers, tied at the ancle and falling loose to the heel; a shift, and a quilted robe, made either of Turkish silk or cotton, or of gold or silver brocade, according to the rank and condition of the wearer. The cap worn by the girls is of red cloth trimmed round with gold fringe, or

(amongst the peasantry) with their small gold money, of which they also make necklaces; these latter are likewise sometimes of silver, in form somewhat resembling a collar, being tight round the neck, with silver pendants hung close around it. Their bracelets occasionally consist of three or four silver chains affixed to a broad clasp, but are most commonly rings of coloured glass, of which they often wear two or three on each arm. Every finger is loaded with a multitude of rings of brass, lead, silver, and some few of gold, generally with coloured stones in them. A broad belt is worn around the waist, hanging very loose and as low as the hips: its materials

vary according to the taste of the owner, but it is generally worked with gold or silver thread on black velvet, and fastened with a clasp as big as the palms of both hands; these are sometimes of gold or silver, richly embossed, and occasionally of brass or lead. A pair of silver clasps costs from one hundred and twenty to one hundred and seventy roubles.

The married women wear on their heads a large thin Turkish muslin handkerchief, the ends of which hang down behind, and over this a white veil, without which it is a shame for them to be seen. When they go out to walk they wear a large coat made of a very thin kind of woollen stuff,

very white, which they spin and weave themselves; this is thrown over the head, and hangs down almost to the ancles. The few seen walking in towns are generally thus habited. The hair is plaited in innumerable small braids, which fall down the back, and usually descend below the girdle; for the greater number of them have a profusion of very long hair. They dye it of a deep chesnut, which, if the operation be well performed, is a beautiful colour. The married women paint their faces both white and red, and pencil their eyebrows and eyelashes; but as this is done with bad materials and bad taste (the *ground-work*, moreover, being sel-

dom pretty), they *mar* rather than *mend*, or improve their features. The privilege of painting the face is not allowed to the girls, who, however, participate in that of staining the hair and nails, both of which they dye of the same colour.

The Tatar women spin and weave all their own linen and that of their husbands, using not the wheel but the distaff. The Murzas' ladies sometimes spin the silk of the country, which (though coarse and rough) is a much more costly material, as a shift of it will cost about fifty roubles. Their linen is, for the most part, soft in its texture, and open, though not very fine. The summer dresses of

the men (I mean of the peasants) are entirely of white linen or calico, in which they look very neat and clean; but the women, generally speaking, are not so; and few, if any of them, escape the itch, which, as well as all scorbutic disorders, seems to be hereditary, and exists here with a virulence of which I had no idea, the hands, feet, and ancles being often covered with one entire sore.

They never wear stockings, but generally two pairs of shoes or slippers, the inner ones being made without stiff soles, and the upper assumed when they go out of the house. Besides these they wear large high wooden clogs when the weather is

dirty. Their slippers are very expensive when embroidered with silver thread; some which I have seen were so finely worked as to cost twenty-five roubles the pair. Their gowns, when intended to be handsome, are lined throughout the skirt, and covered entirely over the body with some sort of fur, which reaches down the sleeves to the elbow.

The bottom of their trowsers is generally made of some fine Turkish chintz. They are very fond of shewy colours and gilding, in their dress as well as in the decorations of their apartments; but a Tatar woman, in all her brocade, is a most ungraceful

and stiff-looking figure. The peasants are very swarthy in their complexions; and though the Murza ladies are fair, being never exposed to the heat of the sun, yet personal beauty is rare amongst them.

The Tatar women suckle their children from two to three years, and think us barbarous for weaning ours so early. For the first half year they are seldom carried in the arms, but are commonly laid on their backs in a kind of cradle, in which they are bound so as not to roll out. To the top of this, immediately over their

heads, are attached coloured beads, bits of glass, or money, in order to attract their notice. This, to an English mother, appears a most promising plan for making the infants cross-eyed, but it rarely happens that they are so. A Tatar child is swathed from head to foot with no other clothes than a few rags for the first two or three months, but, after that, it is habited in the same stiff and formal manner as the mother; and its dress, the ugliness of its features, and, more than all, the scorbutic humours which almost invariably cover it from a very short time after its birth, make it, of all the infants I ever saw, the most disgusting and uninteresting. Rarely

indeed is one seen which we may venture to take in our arms.

A Tatar wife is *most completely* the slave of her husband, and that the men consider her such I had from the mouth of one of the most respectable of them. Thus she is only desirable as she serves to gratify his passions, or to connect him with some Tatar of better family or greater riches than himself. Among the peasantry, however, who are less bound

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* The Greeks in the Crimea preserve the custom of sprinkling a new-born infant with salt, alluded to by the prophet Ezekiel, c. xvi. v. 4.

by rigid forms, or less observant of them than their superiors, I have often seen sincere affection displayed; but their religious tenets, as well as long established customs, teach them to suppress and subdue feeling rather than to indulge it. When a Murza visits the apartments of his women they all rise on his entrance, and again when he leaves it, although he comes and goes very frequently. This ceremonious mark of respect is never omitted, even by the wife or by any other of the females, except they be very old women, who on account of their age are excused from this form.

A Tatar woman can rarely read, and the whole of the instruction

thought requisite for the girls is that of embroidery, which is the chief, and almost only occupation of those above the rank of peasantry. Spinning and weaving, which they also sometimes perform, are more generally the work of their servants. This employment, and some small share in the domestic concerns (the more important of which devolve on the elders of the family), fill up the dull and monotonous round of a Tatar life.

In the villages of the plain the priest is the parish schoolmaster; and it sometimes happens that his wife can also read. In this case, while the husband superintends the boys she teaches the girls of the village, or

rather the very small number of them who are desirous of learning.

The dancing of the women is very ridiculous; two only dance at a time, extending the hands, turning the head towards one shoulder, and bending the eyes continually on the ground with affected bashfulness. The step is somewhat like the slow movements of the English hornpipe, and the dance finishes at the option of the performers. That of the men is to quicker time, more animated, and, though not more pleasing, is perfectly the reverse of the other. The musicians are usually gipsies, and

wherever they appear they are sure to find dancers ready. The men are allowed to dance in the court-yard of the women's apartments, who look at them from their latticed gallery.

Swinging is a favourite amusement with them, and the love of it by no means confined to children. The ladies seemed surprised when I told them that I had for some time left off this diversion, though I liked it much when a child. I cannot wonder, however, that they continue to be fond of the pastimes of early life, since they continue always to be children in understanding; and there is something reasonable in their love of this exercise, since it is the *only* one

which they are permitted to take, and that only at the seasons of their two great holidays.

The common Tatar carriage is a long covered cart or waggon, some of two, and others of four wheels, called a maggiare. Few, even of the richest among them, have any better vehicle than this to take out their wives and families in. When a Tatar lady goes to visit her mother, or other friends, all her attendants go with her, and she expects to be met at her carriage with as much ceremony as if she came in a state coach. The embellishments of a Tatar room are few; it is however

warm, clean, and comfortable. The floors, which are always formed of mud, are covered over, *even in the poorest houses*, with coarse grey blanketing; in the best with Turkish matting or carpets. Cushions are ranged for seats, and also for the back to lean against, along two sides of the room. Around the whitewashed walls of the female apartments, hang the specimens of the industry of its inhabitants, *viz.* embroidered napkins, handkerchiefs, &c., and on the shelves are seen various articles of dress, the robes and kaftans of the ladies; besides this display, there is always a pile of coverlids, mattrasses, and cushions for their beds, over which is

thrown a fine covering, often of thin muslin, to give a glimpse of the rich silks and sattins of which they generally are made. The other articles of furniture are, a small Turkish table, and a large chest, which is painted red, green, and half a dozen other colours.

On one side of the room, a shelf supports their dishes, glasses, cups, &c. The last they pride themselves on having handsome; and always give coffee, as in Turkey, with a double cup. Sherbet is commonly offered in a China basin.

Their windows are not glazed, but latticed, and in winter are closely papered, leaving only a small space

in each for a piece of glass. In summer they are fancifully decorated with slips of paper placed across the lattice-work.

The Tatar stoves are excellently adapted for retaining and diffusing heat: when they have been made very hot, and the embers are in a fit state to be shut up, the door is affixed to the mouth of the oven, and a stiff mortar is put all round, to prevent the heat from escaping. This door is always in the entrance room, but the stove projects into the sitting room.

The women's apartments of the richer Tatars are situated within an inclosure, through the gates of which none but servants of the family, and

female visitors are admitted. Of the former only one, or two, have the privilege of entering the rooms themselves. The master has another small house, distinct from this building, in which he receives his guests.

The peasant has almost always two rooms, of which the inner serves for his wife's apartment, and the outer is used as a kitchen.

When a Tatar desires to marry, and has fixed upon the family from which he intends to choose his wife (in which determination he must for the most part be influenced by inte-

rest, although the reputed beauty or good qualities of his bride may perhaps have been described to him by her attendants), his first step is to obtain the consent of the father. This being accomplished, presents are sent according to the circumstances of the suitor, who now visits in the family on a footing of increased familiarity. None of the female part of it, however, are on any occasion visible to him, unless he can by stealth obtain a glance of his fair one, who possesses the superior advantage of seeing him whenever he comes to the house, through the lattice-work which incloses the apartments of the women.

At the period fixed for the wedding, a Tatar Murza sends to all the neighbouring villages an invitation, to come and partake of his festivity and good cheer. Two, three, or more villages in a day are thus feasted, and this lasts a week, ten days, or a fortnight, according to the wealth of the bridegroom. Each guest takes with him some present, which is as handsome as his means will allow: a horse, a sheep, a lamb, various articles of dress, nay, even money, are presented on this occasion.

Much ceremony takes place in preparing the intended bride, on the evening before the wedding, of which

I have been a witness. The poor girl either was, or appeared to be, a most unwilling victim. She was lying on cushions when I first entered, covered so as not to be seen, and surrounded by the girls who were her particular friends, the rest of the women attending less closely. The girls, at intervals, loudly lamented the loss of their companion, and she joined in the voice of woe. At length the women told her that it was time to commence the preparations. In an instant the girls all seized her, and uttering loud cries, attempted to withhold her from the women, who, struggling against them, endeavoured to force

her away. This scene lasted till the bride was near suffering seriously from their folly, for she fainted from continued exertion, and the heat of the crowd; but this may be said to have ended the contest, for they were obliged to give room and air for her to revive, and some little time after she had recovered, the women took formal possession of their new associate. They then began to dye her fingers, her toe-nails, and afterwards her hair, which being tied up, she at last was left to repose. During the whole time I was there, she would not shew her face; and in general, I have observed, that if one tells a Tatar girl that it is said she is about to be

married, she runs immediately out of the room, and will never speak to a stranger on that subject.

The share which the priest has in the ceremony, is, I believe, very slight: he attends the house of the bride's father, and asks at her window, whether she consents to the marriage. If she answers in the affirmative, he says some short ejaculatory prayer, blesses the couple in the name of the prophet, and retires. For this he receives a present of considerable value; a horse, or a sheep, or money.

The principal ceremony takes place on the day when the bride is brought home to her husband's house; and the chief visitors are then invited. Eating,

drinking, and dancing to the music of a drum and bagpipes, form the greatest part of the entertainment, till the cavalcade sets out to meet the bride. She is always met at the frontiers of the estate on which the bridegroom resides, all the guests attending, and conducting the lady to her future dwelling. The party, when on the road, forms a gay and lively concourse, in which he, who in England would be called *the happy man*, is the only person who has not the appearance of being cheerful. Apparelled in his worst suit of clothes, with unshaven face, and perhaps badly mounted, he rides where he is least conspicuous, while a friend has the charge

of leading another horse* for him, which is always richly caparisoned. When the party attending the bride is arrived at the place of meeting, the mother, or some duenna who has the superintendance of the business, first makes a present of value to the person who leads the horse, which if it be a shawl, as is generally the case, is tied round the neck of the animal. Afterwards, many small handkerchiefs coarsely embroidered, and little pieces of linen, or of coarse printed cotton are distributed, for which the guests con-

* At the wedding of Afsoot Tchelebi, this was a handsome Circassian horse, for which he gave five hundred roubles; the saddle and trappings cost three hundred more.

tend in horse-races. This occupies much time, and during the whole of it, the carriage which contains the bride waits at the distance of nearly half a mile. It never is brought nearer to the party, but the lady's father, or one of her brothers, attends it, in order to see the charge safely executed of delivering her *unseen* into the house of her husband. The better to effect this, the carriage is hung round with curtains inside, and if the party arrive somewhat early at the village, the vehicle is detained at the entrance of it till near the close of day, and till it is supposed that all are occupied in eating. When she reaches the

door of her new prison, sherbet is brought her to drink, and some kind of sweetmeat is given with it. She is next presented with a lamb, which is actually put into the carriage with her, and afterwards transferred to one of her attendants. At length, after much bustle and preparation, the court being previously cleared of all spectators, large coarse blanketing is fixed up, so as to prevent all possibility of her being seen, and then, wrapped in a sheet, she is carried by her brother into the house. Here fresh forms and ceremonies await her. Being received into one of the most private rooms, a curtain is fixed up

so as entirely to cover one corner of it. Behind this the poor girl is placed, who, after the annoyance and fatigue she has undergone, is glad to rest as much as she is able in this nook of her cage. Decorated now in all her gayest attire, and glittering with gold and brocade, she is still not permitted to be seen, except by her mother and female friends, who busy themselves in arranging her clothes in proper order, and in adorning the room with a profusion of gay dresses, embroidered handkerchiefs and towels, rich coverlids, and cushions of cotton or Turkish silk. All these are distributed around the room; even the *shifts*,

being new for the occasion, are hung up with the rest, along the walls of the apartment, forming an extraordinary sort of tapestry.

While this arrangement is taking place, the bridegroom, having parted with most of his guests, begins to prepare for a visit to his bride. Being now washed, shaven, and gaily drest, he is allowed about midnight to see his wife for an hour, at the expiration of which, he is summoned to retire. Throughout the whole of the next day, she is destined to be fixed in a corner of the room, and to remain *standing* during the visits of as many strangers as curiosity may bring to

see her. The men employ themselves in horse-racing; and three or four articles of some value are given for the winners. The bridegroom makes a point of paying an early visit to those whom he considers his friends, taking with him some little present of his wife's embroidery.*

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* Whenever a wedding took place among the Tatars of our own village, they always made a point of inviting me to attend, and if by any cause I was prevented from going, they would send me some of every sort of pastry which they had prepared for the occasion. If I went, a party came to escort me, and a band of music either accompanied them, or met me at the entrance of the village. It likewise attended me when I returned home.

December 21st, O. S. 1819. The wedding of one of the sons of Atti Bey Murza is now going on in this neighbourhood, where it is supposed that the persons who will assemble on the last day of the ceremony will not be fewer than a thousand, and that the money expended will not be less than seven or eight thousand roubles. The receiving of guests will have lasted eight days, and on each day from four to five hundred persons have attended.

It is by no means rare for a Tatar *peasant* to expend from one thousand to two thousand roubles at his wedding,

though there are many who are compelled by poverty to more frugality.

It is well known that the Mahometan law admits of a plurality of wives. Four are allowed, but few Tatars are found to have more than one. As long as they continue to live in unity with the the first it very seldom happens that they take a second, for the women, though brought up in such perfect subservience and submission, have still the same passions and feelings as ourselves, and can as ill brook to share with another the affections of their husbands. Whether or no, the existence of the law and the knowledge

of the right which it confers, may stimulate them to a more attentive observance of their duties, and more constant endeavours to maintain undivided, the regard of their lords, I will not venture to say, but I think it by no means an improbable effect; certain it is, that though a Tatar husband is supreme and absolute, and though he considers his wife most perfectly his slave, still is he affectionate and kind to her, and instances of unhappy marriages are rare.

In cases where husbands have two or more wives, separate apartments and separate establishments must be given them; they will never consent to live together, and always regard

each other with feelings of hatred, jealousy, and pride.

The priest possesses the power of giving a divorce under particular circumstances. If the husband beat or ill use his wife, she may complain to the Mulla, who, attended by the community of the village, comes to the house, and pronounces a formal separation between the parties. The woman goes back to her own relations.

Runaway matches, though not common, sometimes happen, and appear to be as valid as those which are sanctified by the priest. No other

shame attaches to them than that which results from the omission of their proud ceremonials and festivities. The woman considers herself as effectually bound to the man, and he as faithfully attaches himself to her, as if they had passed through the long ordeal of a Tatar marriage. An instance of this happened in the village of Karagoss, amongst our own labourers.

A Tatar having more than one daughter will not give the younger in marriage before the elder, even though a higher price be offered for her;

therefore, be her beauty or disposition ever so much commended and extolled by her attendants, the girl has no chance of being married sooner than her sisters, or perhaps, if there be many of them, of getting a husband at all. Among the peasantry, however, this rule is possibly dispensed with. The daughter of a Murza may not marry a peasant, and the number of her own rank is now diminished to a small one.

By law, a man may marry the widow of his brother. At the death of the husband the wife inherits one-third of his

personal property, and the children divide the remainder.

Guardianship of children is vested in the brothers of the deceased, and widows also become their wards.

In case of landed property, the tribunals of the Russian government have power over the guardians of estates, and a yearly account of income and disbursement must be given and attested in the provincial courts, in order to prevent the person in trust from appropriating to his own use, that of which he has the charge.

The landed estate descends to the male heir, subject, however, to the maintenance of the family:

The highest points of excellence in the Tatar character are their sobriety and chastity, for both of which they are universally remarkable and praiseworthy. The Tatar law, I have been told, in cases of infidelity, sentences the offender to be placed in a grave dug for the purpose, when, the whole neighbourhood being assembled from many versts round, each person present flings a stone, and the delinquent is thus sacrificed to the rage of offended feelings.

The Crim Tatars, however, now living under the Russian government, and subject to Russian laws, are no

longer able to exercise their own customs, and this, among the rest, has fallen into disuse.

I was present at the burial of an old woman who died in the village of Karagoss. This ceremony usually takes place about twelve hours after death. When the persons appointed to attend the funeral were assembled, the body was brought out of the house and laid upon a hurdle. Having first been well washed, some coarse new linen, sewn together in proper lengths for the purpose, was folded round it, and it was finally covered with the best kaftan and pelisse of

the deceased. The corpse was next brought out by the bearers, from the shed in which these preparations had been made, and placed upon the ground at some little distance. The Mulla and some men hired to sing then assembled round it, and some short ejaculatory prayers were offered, during which the women stood attentive, a few paces from the spot. After the prayers and singing were ended, the bearers raised the hurdle (which was affixed to very long poles, so as to allow four or five men to carry it, both before and behind), and set off at a very quick pace, almost running. The women instantly began crying and howling, and followed the

corpse with loud lamentations to the extremity of the village.

As the rapidity with which the bearers proceeded soon heated and tired them, they were relieved by others of the villagers, who all kept pace, and did not interrupt the procession for an instant by their changes. The priest, and some men from another village, attended on horseback. Arrived at the grave, which was prepared on the open Stepp, the body was placed on the ground, and the men gathered round it, praying as before. In the act of praying they hold up the hand, as if reading from it, and at the close of the prayer pass one hand over the forehead, or both down either

side of the face. This part of the ceremony being over, they all went to a short distance, and seating themselves in a ring, were read to by the Mulla, and by some other persons. While this was going on, the son of the deceased distributed a small sum of money among those who were present, sending it round by one of his friends. My little boy being with me, he, among the rest, was offered a few kopeeks. These I at first was unwilling to let him take, but the man who brought them insisted on his accepting them; and when I asked him for what purpose they were given, he replied, " to procure the prayers " of those present for the deceased,

" that she may be received into Hea-
" ven."

Having mixed a portion of quick-lime with the earth, they now prepared to put the corpse into the grave. This was dug perpendicularly for about four feet, at which depth an excavation was made on one side, nearly large enough to admit the width of the body. In this excavated niche it was laid, and some papers*

* I persuaded the Mulla to give me copies of these papers, but as they were written in Arabic I found difficulty in getting them translated. Having given them to a Tatar sacerdotal for that purpose, I never received them again. I have little doubt that he handed them over to the Effendi, who prevented their being returned to me.

written by the Mulla were disposed about it; one being placed on the breast, expressive of the character of the deceased, another in the hand, intended likewise as a sort of pass-port at the gates of Heaven; and a third above the head, which is said to be an intimation to the Evil One to refrain from disturbing the bones of a true believer. These papers having been properly arranged, stakes were fixed obliquely across the grave, from the upper to the lower side, opposite the body. They were placed very close to each other, and a quantity of hay being put over them, the earth was thrown in, and large stones collected to cover the whole.

The final ceremony at the grave is a repetition of prayers and singing; the party then adjourn to the house of the deceased, where they and others, including all relations and friends, are feasted for one, two, or three successive days, according to the power and possessions of the mourners. After the dispersion of the other attendants, the Mulla remains alone, and reads by the grave.

The Tatars believe that the spirits of the bad walk for forty days after death. In this case, they say, it is requisite to uncover the grave, and either shoot the dead body, cut off its head, or take out its heart.

I once inquired of a Tatar, if the passports given to the dead were indiscriminately granted to all, and when he answered in the affirmative, I further asked him, how a favourable character could be conscientiously given to such persons as a known robber or murderer? "We believe," said he, "that none are so bad as that "*some* good may not be found in "them, and that the soul will only "remain in Hell till it has expiated "the sins committed in this life, or "until Mahomet has made sufficient "intercession for it."

The Tatars commemorate the anniversary of the death of their relatives, on which occasion all the women and girls of the village visit the grave. The nearest relations remain reading and praying around it for about an hour, and the other women arrange themselves at some distance. The prayers being finished, all seat themselves together, within sight of the grave, when pancakes, and a finer sort of bread, are distributed amongst the party. I was present at one of these ceremonies, when the woman deceased had left five children, the two eldest of whom (girls of fourteen and sixteen years of age) evinced much real sorrow for her loss. In the

interval of twelve months their father had married again, and his second wife made one of the party. Soon after he divorced this woman, on account of the badness of her temper, and he is since married to a third.

The fast of the Oroza is a very severe one, and kept with equal strictness by rich and poor. It consists, as is well known, in abstinence from food and drink, from sunrise to sunset. When it falls in harvest time the men are frequently unable to work in consequence of its debilitating effects. They wash their faces, and even rince their mouths with water,

but though parched with thirst, and fainting with fatigue, never venture to swallow a drop. Their favourite recreation of smoking is also denied them, and it is not till they are absolutely reduced to the bed of sickness that they can obtain any remission of these observances.

At their two Byrams, one of which follows this fast, they enjoy all the gaiety of which a Tatar life is capable. On these occasions, the peasantry of most of the surrounding villages visit their Murza. Much ceremony appears on their first meeting, each person approaching him in order, kneeling on one knee, kissing his hand, and putting it to his forehead.

They then seat themselves indiscriminately, and little consciousness is seen of any difference of rank between them. He regales them with coffee and sherbet, which latter is a very favourite drink with them, and is simply coarse honey mixed with water. Another, and I believe the only strong liquor which they are allowed, is called booza; it is made either from rice or millet, and with this, it is said, they occasionally get much intoxicated; but the vice of drunkenness is very rare among the Tatars of the Crimea, and I believe is never an habitual one.

Wine they universally refuse, and even in cases of sickness, require the consent of their priest before they will

drink it. This, in some instances within my own knowledge, has not been granted when it might have been of essential service.

Many of them drink brandy without scruple, alleging that Mahomet only forbad the use of *fermented* liquors. This is, however, only the plea of the most ignorant or the most wilful. I have seen them drink beer, which must be just as objectionable, under this view of the law, as wine, but they were not informed how it was made.

I once inquired of a Tatar gentleman, if it were true that the Mahometans believe women to have no

souls; "certainly not," replied he, "but the perfect seclusion in which "they live makes it impossible to "admit of their praying in public, "and it is contrary to our law that "they should do so." For my own part, I have seen the Tatar women pray, both at the stated hours and also in an ejaculatory manner, with a zeal and devotion which left me no doubt of their faith and hope.

The old men are generally very strict attendants at mosque, but the young seem to go seldom. I was once a secret witness of their ceremonies in a village metchet, but saw nothing remarkable. The most religious of them place their ambition in acquiring

a sufficient fund to carry them to Mecca, a visit to which procures for them the title of Hadgee.

The Tatars wear a great number of charms and amulets, as preservatives from sickness and other dangers. They commonly consist of some written paper, purchased from the Mulla, and carefully sewn up in a piece of cotton or silk. These hang in strings about the neck, are suspended by the women to the hair, and are worn by the men in the centre of the back, stitched to the outer garment. They use this remedy for the sickness of their horses as well as for their own,

and one of them lending my son a bridle, begged him to take care of the amulet attached to it, "for which," said he, "I paid five roubles." Another of their favourite specifics is a bag of millet tied round a horse's neck, which, as it is applied either for a *lame foot* or a *sore back*, is, I suppose, *equally efficacious* for each. They likewise throw an egg, or eggs, into the face of a horse which is ill, but that this charm is not *always* effective I can answer from my own experience. These superstitions, gross as they may appear, are by no means confined to the lower class.* During the illness of one of my children, the steward of a neighbouring Murza, who acci-

dentally came to the house, informed me that his master had the power of curing it. "He will write a paper for "you," said the man, "which you "must burn, and hold the child over "the smoke of it; this done she will "recover; or perhaps he will direct "you to sew up the paper, without "looking at it, and let her constantly "wear it. Do not hesitate to send to "him if you desire it." I had no occasion to try the strength of this charm, as my child recovered without its assistance.

In common with many other nations of the East, they retain the superstition of the evil eye, which is too well known to require description;

connected with this is the belief that the admiration of a stranger is liable to bring bad luck upon their children, cattle, &c.; and the very ancient method of averting its ill consequences, by spitting on the object supposed to be affected.

Another and more singular prejudice, which pervades the better informed as well as the lower class of people, is that respecting bees. They suppose that if any robbery be committed where a number of hives is kept, the whole stock will gradually diminish, and in a short time die; "*for bees*," say they, "*will not suffer thieving.*" This remark has been more than once made to me by

respectable, and, on other subjects, apparently sensible persons.

In cases of epidemic disease amongst cattle, a Tatar expects to cure it by cutting off the head of one of them, and burying it in a hole. This, I believe, is a sacrifice to the Devil, or evil spirit, who has sent the contagion.

It is a very common custom in the Crimea, with the Tatars as well as the Bulgarian settlers, to stick up a horse's skull near their houses, in order to preserve them from witchcraft. It appears, I am told, from ancient authority, that a somewhat similar superstition prevailed among the earliest known inhabitants of this

country (the Taurians), who, however, made use of a human skull for this purpose.

A Tatar, who was hired to go from Karagoss to Odessa, refused to set out on a Tuesday, considering it an unlucky day; "for," said he, "I once "began a journey on that day and "lost two horses by it, so that I "would not again run the risk for "one thousand roubles." He added that it was against the law; which I cannot believe, since it is not probable that Mahomet, who allows his followers to work on their sabbath, should prohibit them from doing so on any other day.

Mendicants are very rare among the Tatars; their mode of life is so simple, and the few wants they have beyond what their own labour gives them, are supplied at so little cost, that the son finds the maintenance of his parents, when advanced in life, no burden to him; and his children are an addition of wealth to his store. In the few cases which occur of the old being reduced to beg, I am told, that they never enter a Tatar cottage to ask charity and meet with a denial; money, clothes, bread, or some sort of food, is given to them, and a Tatar would be ashamed who should refuse to listen to this call upon his humanity.

At the birth of a child, it is universally the custom for the other females of the village to visit the lying-in woman, each bringing some present, either of food, clothes, or money. However trifling their gifts may be, they are accepted, while the not giving would be considered a disgrace. How far this custom extends among the rich Tatars I cannot say, but among the poor it is very general.

It is rare to see either lame or blind people among them, and they are remarkable for having fine dark eyes, and teeth of extreme whiteness. These latter they frequently employ in chewing a sort of gum, or paste, prepared by themselves from the root of a plant,

and called *sahkuz*. Their ears are singularly large, and they never attempt to cover them, but constantly wear their caps, low on purpose to make them stick out. How variable a form has beauty!

The houses of the Stepp Tatars are often dug in the ground to such a depth as to require only roofing to complete them. These being impervious to the air, are warmer in winter and cooler in summer than the usual huts, which are built of wood and plastered.

It is singular that, during the whole of my residence at Karagoss, I have

never seen or heard of the small-pox among the Tatars, though the Greeks in the immediate neighbourhood have had it with great virulence. Vaccination is practised in the towns, but in the villages it is received slowly and unwillingly.

The use of vapour baths is very general, both among the Tatars and Russians, who heat them, however, in a different manner. The Tatar bath generally consists of three rooms, the innermost of which is heated by the steam from a copper of boiling water; this is admitted into the apartment by a door, and the heat is regulated by

numerous small windows in a dome above, which are removed and replaced at pleasure.

The outer room is used for dressing, and the second contains two or three water-baths, for those who prefer that mode of bathing.

The Russian bath is heated by a trench full of stones, which are rendered red hot by a furnace below. From water thrown upon these the necessary vapour is created; and as the heat is greater the nearer one approaches to the roof, there is always a flight of steps in the room, by ascending which, any requisite degree may be obtained.

The food of the Tatars consists chiefly of sour milk, or paste. From childhood they are so accustomed to the use of sour food, that they eat every sort of acid with extreme avidity. They devour unripe fruit with great greediness, and suck lemons in preference to oranges. They seldom eat fresh milk, but immediately it comes from the cow, it is first boiled and afterwards churned. The butter is then melted and poured into a skin. The buttermilk is put into a cask, which stands ready to receive the overplus of every day's consumption, and which, thus becoming sour, is saved until the time when their cows are dry. A very small jug of it will

at that time sell for a petack. They also make cheese, which is not dried; but salted and pressed in small thin pieces. These are afterwards put down into an earthen pot, or small tub, with a sufficient quantity of salt to keep them. They prepare paste for eating in a great variety of ways, making it in different shapes, and frying or boiling it with butter. Sometimes it is served up in the form of pancakes, sometimes of patties, containing a small portion of meat and onion. One of their favourite dishes consists of small balls of paste sent up in sour cream. Another, which is by far the most conformable to a stranger's taste, is made of minced meat, sea-

soned and rolled in vine leaves, which they put into a saucepan with butter, and stew over a slow fire. They eat rice, as the Turks do in Pillau, with boiled raisins, and make a cold soup of these latter, as well as of figs, which is in fact no more than the water in which they have been boiled. When melons and cucumbers are ripe they live almost entirely upon them, devouring them unpeeled, and requiring only the addition of bread to complete their meal. The Russians, Greeks, and Bulgarians eat frogs, land tortoises, and snails, which last they boil, and having taken from them the shell, dish them up with flour, salt, and oil. Snails are, however, only con-

sidered good and eatable at two seasons of the year, *viz.* in the Autumn, and very early in the Spring, just before the frost goes, at which time they are found about the roots of trees. As soon as they begin to crawl they become slimy, and are no longer palatable.

At their dinners they sit in a circle around a small table, about a foot from the ground, over which is thrown a large table-cloth, or more commonly a very long napkin, covering the knees of all the party. The first dish, which generally consists of soup, is then brought in, with slices of bread, and a spoon for each person. All eat out of the same dish, and the use

of forks is unknown. When roast or boiled meat is sent to table, the master of the house cuts it into slices, and helps his guests with his fingers, placing every one's portion upon his bread, or upon the tray. At their parties they serve up ten or fifteen dishes, one at a time, and at a friendly dinner I have never seen less than six. Water is commonly drank at table, and when that is removed, excellent coffee, often without sugar or cream, is handed round. An ewer and basin are brought to each person, before and after the meal. It is not their custom to say grace aloud, but I have remarked the elder women of the family repeating some

sort of prayer before they begin to eat.

The musical instruments of the Tatars are the most *unmusical* of their kind. They consist of the pipe, bagpipe, and drum; the former of which is the companion of the shepherd boy, and the two latter the constant accompaniments of their wedding feasts. I have often inquired for national songs, but could never hear of any that were worth, or indeed would bear translating: those which my boys learnt among the Tatar lads were generally founded on some village anecdote. I cannot

find that they have the usual oriental taste for tales of necromancy and enchantment, but they are fond of ghost stories, and the fact of the devil walking in the garden at Karagoss is not doubted by any one of them.

The boys have many very active games, some of which resemble those of our English children. Among those peculiar to themselves are several played with bones, which they throw from the back of the hand and catch again very expertly. In one of their games, the bones are placed at a short distance, and then projected forward by a stick thrown at them.

This last is the amusement of men as well as of boys. Wrestling is performed much in the same manner as in England, excepting that they grasp each other by the sash, so that the position of the body is less upright. Kicking, I am told, is not allowed, and the only exertion of the wrestlers is an endeavour to throw each other by tripping up the heels.

Horse-racing is a most favourite amusement with the Tatars, at all their weddings, and on every holiday. They have no stated course, however, and run to no stated distance. The manner in which the race is conducted

is as follows: one of the party holding a handkerchief (the prize contended for) in his mouth, sets off at full speed, followed by one, two, or perhaps ten or twenty others. He who overtakes the first snatches the prize, and is in like manner pursued by the rest, who all endeavour to get possession of the handkerchief, or at any rate to prevent the rider who bears it from effecting his return to the spectators. It becomes the property of him who retains it till he can contrive to reach the horses of those who are engaged in observing the contest. Thus the race is shorter or longer, according to the number and success of the competitors. There is

sure to be a full attendance at this amusement, whenever it may occur, but chiefly at their weddings, when every Tatar who possesses a tolerably good horse considers himself called upon to display the skill of the animal and his own in this popular and national diversion.

The Tatars ride well, and in their holiday clothes look very graceful on horseback; but when they wear the large cloak called a bourka, it gives a ferocity to their appearance which is almost alarming to those not accustomed to see them. These mantles are of felt, and resist the rain.

They are manufactured in the Crimea from wool, and are either naturally of a rusty brown colour, or are dyed black. The Circassian bourkas are made of camel's or goat's hair, and are more expensive. The sheep-skin pelisses and lamb's-wool caps, which are assumed by the Tatars in winter, increase not a little their savage looks. Around the waist they wear either a long girdle, of white or coloured linen, or else a broad belt, very tightly fastened. On one side hangs a knife, and a tobacco bag and pipe are commonly slung behind. Thus accoutred, and having with him his flint, steel, and morsel of amadou, the Tatar is ready for all expeditions. The use

of fire-arms is not allowed them, and few remain possessed of the bows and arrows which were the national weapons of their forefathers. Maksout Murza has a bow which is formed entirely of bone.

The common shoes of the Tatar peasants are of cow or ox hide undressed, which is cut in the form of a long oval, and sewn up at one end so as to cover the toes. The shoe is then drawn round the foot, and laced with string. In dry weather the Russian bark shoes are occasionally worn, and are considered very durable. The art of tanning and dyeing leather is con-

fined, I believe, to the towns of Bakt-cheserai and Karasubasar, at which places nearly all the shoes used in the peninsula are made and forwarded to the other bazars. At the former place there is also a manufactory of knives.

The remarkable mountain called Agirmish is in sight of Karagoss, and partly included in the estate on which I resided. It is conjectured by Pallas to be the Cimmerian mountain of the ancients, and certainly, from its detached and prominent appearance, it seems well to deserve a distinctive appellation. In the forest which clothes

its summit is a perpendicular cave, which bears among the Tatars the name of the Devil's well. It is said that, under the government of the Khans, criminals were sometimes sentenced to be thrown into this abyss. There is likewise a tradition that on one occasion, when some millet was cast down for the sake of experiment, the seed made its reappearance at a spring which rises near the post-station of Granitchkey.

In the spring of 1818 seven Tatars, who had been found guilty of various robberies and murders, in the districts of Akmetchet, Theodosia, Kertch,

and Port Patch, were sentenced by the Russian law to receive the punishment of the knout* in each of these towns. Having first undergone this dreadful penalty at Akmetchet, they were conducted to Theodosia, heavily ironed, and lodged in the gaol there till the hour appointed for the flogging. They were then taken to the market place, where hundreds of spectators were assembled to witness the scene, and from an Englishman present on that occasion I received the following account of the transac-

* The true pronunciation of this word would perhaps be better represented if it were spelt *Knoot*.

tion. The culprits, each in his turn, were fastened to an inclined post, having a ring at the top, to which the head was so tightly fixed by means of a rope as to prevent the sufferer from crying out. The hands were closely tied on either side, and at the bottom were two rings for the feet, which were in like manner secured. The back was then bared, and the plaister, or rag, which had been applied after the previous whipping, was torn off. The Tatar sacerdatal, attended by a Tatar priest, next advanced, and read aloud the crimes for which the offenders were punished, together with the sentence of the law. This took up nearly half an hour.

The knout has a very heavy thong, as thick as a man's wrist, and weighing from two to three pounds. The lash is of leather, about the breadth of a broad tape, and narrowing at the end; the handle is about two feet long. With this weapon the executioner now approached, and giving one cut, walked back again to the distance of about forty yards. He then returned, flourishing his whip, and struck again, till the appointed number of strokes was given, and till it was certain that the poor wretch was all but dead. At every blow the blood spirted from the wound, but the previous preparation prevented the possibility of exclamation. Each one, when his flogging was

finished, was unbound, and having the rag replaced on his back, was removed into a cart, till all had been thus disposed of, having witnessed the sufferings of their comrades, and endured their own. Before they left Theodosia, one of them died; and of the seven, I believe, not one lived to undergo the whole of the sentence.

The executioner is a convict, who is suffered to exist for the horrible purpose of inflicting on others the punishment which he has escaped himself; and after the fufilment of his duty, is reconducted to the prison, from which he is brought for the occasion.

In the case of the murder of a Jew

and his family, which occurred in 1816, at the village of Karagoss, a subscription was raised at Theodosia, among persons of that nation, in order to bribe the flogger to make sure of the death of the criminal.

The habits and modes of agriculture of the Tatars are rude and simple. They have not industry sufficient to induce them to labour hard for the acquirement of wealth, and even wealth itself, from the jealousy which it excites among them, can scarcely be considered a desirable possession. The enjoyment of ease and indolence, on any terms, is the

summit of their happiness, and he who can command these blessings has no further motive or stimulant to exertion.

Their agricultural implements are as rude as their method of using them. They are made almost entirely of wood, and since iron causes the heaviest part of the expense, they employ as little as possible of that material in their construction. They use a bush harrow to cover the seed in the ground, and the creaking of the wheels of their clumsy waggons may be heard at the distance of one or two versts. When asked why they do not prevent this annoyance by the application of a little grease, their usual

answer is that they are no thieves, and are not ashamed that the world should hear of their movements. They sow the most inferior sorts of grain, without any regard to the mixture of other seeds which it may contain. This neglect almost always gives them an abundant crop of weeds with their corn, which they would rather lose altogether than be at the trouble of cleaning.

They defer cutting their hay till very late, and, as if determined that it shall have no goodness remaining, they commonly leave it until after harvest, before they carry it home. This double delay, which is wholly without proper cause, where the wea-

ther is always so favourable, arises, I believe, entirely from their native indolence, and from a wish to postpone the most laborious part of their year.

The corn is almost all fit to carry as soon as it is cut, and is then threshed out upon the Stepp, where every man prepares his threshing-floor with great care, and in the following manner. The ground being first pared, so that the grass is cut finely off, it is next well watered until it becomes almost a pool; when the water has soaked in, a layer of clean short straw, chaff, &c., about two inches in thickness, is thrown upon it, in order to preserve it from the sun, which would otherwise crack and spoil it. As soon as it

is somewhat more than half dry, horses are driven round it until it acquires the proper degree of firmness and solidity.

The size of the floor depends upon the number of horses to be used in threshing. When this operation is to be performed, they are fastened abreast, by a rope, to a post which stands in the centre. As the horses move round, the rope wraps round the post, and when they have worked up close to it, this rope is expeditiously removed from the neck of the near to that of the off-horse, and they go round once more in an opposite direction, until it is unwound and wound again. If it be expected that the grain will thresh well, the sheaves

(which are arranged in close and regular circles) are laid on the floor in the proportion of one hundred to each horse.

The Bulgarians have a curious implement, made with flints fixed in a frame of wood, which they employ in threshing, by driving it over the corn; but it is not so expeditious a method as that of the Tatars.

It is customary with these latter, both in hay time and harvest, to wait until all in the village shall have finished cutting before any one begins to carry home his share: thus the more active and industrious often suffer for the idle. This period of the year is the most toilsome and unpleasant for

the proprietors of estates on which these villagers reside. They are obliged to be constantly on the alert, to secure their stipulated proportion of the produce, since the Tatars have in this much trick and chicanery, and take every possible means to deceive. Though in general a quiet and harmless race, not given to violence or open plunder, they cannot resist any promising temptation to theft. It results from the extreme laziness of their character, that they always value an acquisition more which only costs them a little cunning, than one which makes them pay in bodily labour. Thus, robbing a neighbouring garden of its fruit or firewood, is much more

agreeable to a Tatar's taste than going to hew wood in a forest a few miles off, though the permission to do so costs him a mere trifle, the stated price being fifty kopeeks (about fivepence) for as much as a pair of oxen can draw.*

From this character of them, it may be inferred that they are the very worst labourers in the world; and in-

* This wood is brought to Kaffa, from the distance of about twenty miles, and there sold for four or five roubles the load. I believe the latter to be about the average price, but in the severest part of the winter it is sold as high as eight roubles, and I have even heard of ten, but very rarely. The prime cost always remains fixed at fifty kopeeks.

deed an English master views with an impatient eye the slow, unwilling, uninterested manner in which the generality of them set about their work. The act of digging in a sitting posture is perhaps as good a specimen as can be given of Tatar industry. It is very usual to see them hewing wood with a pipe in their mouths, and performing this double operation, even in moderate weather, with the additional incumbrance of a heavy pelisse. A Tatar, however, makes very few holidays. He never refuses to work on his own sabbath, and it rests with the conscience of his Christian master to enforce, or no, his employment on Sunday.

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The method of stacking hay which is used on the south coast is quite peculiar to that part of the Crimea. It is raised upon poles or low trees, five or six feet from the ground. This is probably done to preserve it from wet, in places where the constant descent of water from the mountains would otherwise render it liable to spoil.

A Tatar mill is the most simple piece of mechanism that can be conceived. Few windmills are employed. The watermills are all undershot, and

being worked by very small streams, seldom move above half the year: for in the height of summer they frequently stand still from drought, and in winter from frost. At these times, it is often necessary to send corn to be ground to the distance of forty or fifty versts. These mills perform their office so badly, that the best wheat which can be procured will not give a fine flour. The only mode of dressing it known here is by sieves at home, and all the fine flour in use throughout the southern governments of Russia is brought from Moscow.*

* Distant from Akmetchet one thousand three hundred and ninety-seven versts.

It sells at from seven to ten roubles per pood, while the best home flour, undressed, is bought at from twelve to twenty-five kopeeks the oka.

Rye-flour is universally used by the Tatars in the manufacture of bread, and wheat-flour in that of pastry. The small quantity of good wheat which they rear is almost all sold to purchase the few necessaries which they have occasion to buy.

The soil of the Crimea is various. In some places it is a rich loamy clay, but I believe far the greater part is shallow, rocky, or gravelly; and from the heat of the sun, the grass is

burnt up very early in the season. Of corn the average crop is said to be eight for one; I cannot, however, think that, even in favourable years, it exceeds this amount, and I fear that deficient crops are more frequent than abundant ones. The harvest takes place as early as the end of June or beginning of July, and since the rapidity with which the corn is ripened renders it extremely dry and brittle, it is customary to sow bearded wheat, which is less liable to shake. Much of what is called Arnoot wheat is sown by the Russians, Bulgarians, &c.; but for the most part winter wheat of a very inferior quality, rye, some barley, a few oats, or a little

hemp, flax, or millet, form the extent of Tatar cultivation.*

The climate is not so temperate as that of England, the heat in summer being much greater, and the cold in winter infinitely more severe.† The

* It is remarkable that barley and oats, which in English husbandry follow in the succession of crops, never prosper so well in the Crimea as when sown on the same land, year after year, for eight, nine, or even ten years, unintermittingly. Arnoot is never sown on fresh land, unless it be ploughed in autumn, the spring rains being, in the most favourable seasons, insufficient to supply the requisite quantity of moisture.

† These observations having been written on the northern side of the ridge of mountains which skirt the coast of the Crimea, are not intended to apply to the small, but beautiful tract, which slopes to the sea on their southern exposure.

latter, however, is of short duration, and frequently breaks up as early as February, so as to admit of ploughing. In the month of March I have known the weather not only mild but warm. The cold, while it lasts, is much increased by the prevalence of north and north-easterly winds, which, moreover, render the heat of summer more dangerous, by subjecting the body to contrary extremes at the same moment. In the finest weather, it is considered unsafe to go out after sunset without warm clothing.

Sudden fogs* prevail in spring,

* These fogs are extremely prejudicial to the fruit crop in the Crimea, for even after it is set, and before it has attained half its growth, they very frequently destroy the whole.

but rains, on which the hopes of the farmer depend, are very uncertain at that season. Throughout the summer there are heavy dews at night, but, from the remarkable beauty and serenity of the sky, the evenings for about an hour before sunset are peculiarly delightful. The autumns are short, the frosts setting in very early, and the leaves falling almost as soon as they change. A fair estimate of the general clearness of the climate may be formed, from an account which we kept of the weather during the first year of our residence at Karagoss; by this it appears that from February 3d, 1816, to February 3d, 1817, there were only four days on which we did not see the sun.

The prevalent complaints are intermittent fevers and dysenteries, against which, however, a little precaution is a sufficient guard. The latter disease often proves fatal to children in the autumn, in consequence of the inordinate quantity of fruit and raw vegetables which are eaten throughout the whole summer. We have found by experience, that wounds are more difficult to heal than in England, being affected by extremes either of heat or of cold.

Proprietors of estates in the Crimea are for the most part very poor, and non-residents receive no interest upon

their landed capital. Those, however, who are resident, may contrive, with industry and assiduity, to make their estates yield them from five to eight, and sometimes as much as ten per cent. annual income, according to the circumstances of their situation and climate.

It is a well known fact, that there are proprietors of estates of one million roubles in value, who never receive a kopeek of revenue from them. Residing at a distance, they entrust them to stewards, who have neither knowledge nor inclination to make more of them than merely to keep themselves in ease and comfort; and as they are never troubled by a visit.

from the owner, they are able to carry on this system with impunity.

Vineyards were once a very profitable culture in the Crimea, but since the free and abundant importation of the common wines of the Greek Islands, those of home growth cannot be sold at a price sufficient to defray the expense of labour: many, therefore, of the vineyards at Sudac are for this reason no longer managed with the neatness and care which were formerly bestowed upon them. It has hitherto been customary, at that place, to confine the cultivation of vineyards to the valley; but a few attempts have lately been made to

raise the vine on the sides of hills, which seem likely to succeed, and repay the care of the planter. There are several very good cellars* attached to the large vineyards at Sudac, but I do not believe that the wine is often kept for any length of time, nor indeed that it is at all of a nature to admit of keeping. I have, however, tasted three or four very excellent sorts, which have been fabricated by individuals for their private use.

The beautiful spots known by the name of gardens in the Crimea

* That of Admiral Mordvinoff, which is excavated in the side of a mountain, is calculated to hold one hundred thousand vedros.

are very unlike what we understand by the term. That at Karagoss, which is the largest I have seen, comprizes not less than 360 English acres, and (with the exception of the very small portion devoted to the cultivation of kitchen vegetables) is altogether uninclosed. This extensive tract is in fact a complete wilderness of fruit trees, the thickets and glades of which occasionally present scenes of the greatest beauty, and through which it requires a little experience to be able to find one's way. The village of Karagoss at the time of the subjugation contained 1,700 inhabitants, and it is from the union of their deserted domains that the present vast

garden has been formed. Not a single house now remains within its circuit, though the foundations of them are to be found in every part. There are likewise numerous wells, some filled up, others overgrown with grass, or thick creeping plants; also the ruins of a Tatar bath, and a Tatar metchet or mosque, the minaret of which, seen from all parts of the estate, embowered in wood, has a remarkably picturesque appearance, and, with the little stream of the Serensu,* which winds through the garden, forms the most striking ornament of the place.

* In Tatar "cold water."

Among the fruit trees of the Crimea the most remarkable are the walnut trees, which in the vallies of the south coast attain to a prodigious size, and form a most delightful shade around some of the Tatar villages. I have been confidently assured, that a single tree has been known to produce sixty thousand walnuts yearly, and I have been told by a respectable proprietor of Sudac, that a tree in his possession bears annually as many as forty thousand.

The mulberries grown at Karagoss and in the gardens of the Stepp are of the white kind, and are small and

tasteless; but on the south coast the large black mulberry tree is cultivated, and is remarkable for its luxuriance, and the perfection of its fruit. It is well known that the olive, fig, and pomegranate, are likewise to be found in the same favoured district, but their produce is too small in quantity to deserve much notice. The beautiful apples, however, from these vallies, are much esteemed at Moscow and St. Petersburg, whither they are sent in great abundance.

The whole produce of the garden at Karagoss, including plums, mulberries, &c., has of late been entirely used for the purpose of distillation. The Russians make an excellent kvas

of these fruits, and more particularly of the cornelian cherry, which is very common here, and which, as well as sloes, is dried by the Tatars, and preserved for some time. These latter, in their love for acids, devour the wild apples, which abound in the garden, with great eagerness, and have a method of keeping them, by throwing them into water, and protecting them from the air.

There is a standard apricot tree at Karagoss, the girth of which is eighteen feet one inch.

The cultivation of kitchen gardens in the Crimea depends much upon irri-

gation, and is performed by setting out, or sowing plants, or seeds, in small beds, so intersected by trenches, that the water, when let in, runs to every plant. The value of all garden ground is estimated by the facility with which it may be watered, and a handsome consideration is often given by one proprietor to another, for the use of water which flows through the land of the one, from a spring on the other's estate. The water is headed up for the purpose, and when the plants are first raised is distributed to them twice a day, but afterwards, as they gain strength, this labour is proportionably lessened.

The cabbages of the Crimea are remarkable for their size, often weighing ten okay or thirty pounds Russian. These are chiefly cultivated by the Greeks, who, with this intent, give a very high rent for new ground, or eligible situations in the neighbourhood of water. They bestow much care upon weeding and irrigation, and the price of the cabbages thus raised, taken promiscuously, is about twelve roubles per hundred. There is land in the Crimea which has let for cabbage gardens for more than a century, and has never been manured. Tobacco, which is grown in considerable quantities, is likewise cultivated by the Greeks; its quality

is by no means so fine and mild as that of the Turkish tobacco, the use of which is very general in the south of Russia, and which may be bought for five roubles the oka. It is well known that with the Tatars the custom of smoking is not confined to the male sex; but I have remarked that, among the women, none but the old ones practise it.

Of the pumpkin the Tatars make a very good dish, by boiling it, and eating it with salt, pepper, and butter. It is brought to the consistency of gooseberry fool, and has a taste somewhat like that of boiled apples.

Potlejan is another favourite food, being boiled with meat, or fried in

batter. The maize, or Indian corn, is boiled when very young, and eaten with cold butter. When ripe it is ground, and its flour makes excellent puddings.

Capsicum is much cultivated in the Tatar gardens, and is prepared and used as common pepper.

A Tatar proverb of long standing, but still very correct, commemorates the excellence of "Perekop water-melons, Osmantchuke honey, Haussanbey cabbages, and Karagoss quinces." Perekop, as is well known, is situated on the isthmus which joins

the Crimea to the main land. The water-melons raised there, and at Kherson, are remarkable for their size and flavour, and are considered an acceptable present even at Constantinople. Osmantchuke is a little Tatar and Russian village, at the foot of Mount Agirmish. Haussan-bey is the property of a Greek merchant at Kaffa, and adjoins the estate at Karagoss, on which it is dependant for water. The quinces of this latter place are still very abundant in favourable years; but the blossom of the quince tree, of all others the most delicate in its appearance, is equally so in its formation, and a heavy shower of rain during the time of its flowering

inevitably destroys the produce of that season.

Shubash, and all the little villages which are scattered thickly around it, are remarkable for the growth of onions, which are very large and excellent, and, if well got in and properly taken care of, will keep through the severest and most variable winter, a quality which those grown on the south coast do not possess. In the autumn of 1817 we purchased a quantity of these from a Tatar of one of the villages, who grew that year no less than 10,000 oka of onions. Their price, according to the season, is from

seven to twelve kopeeks the oka. Such as are intended to be kept are preserved in sheds dug under ground, and roofed so as to exclude, as carefully as possible, the admission of frost or wet. The roofs are covered with straw, reeds, or weeds, and afterwards with a layer of earth, almost a foot in thickness. The granaries in which the Tatars deposit their corn are of a similar construction, being dug nearly six feet in depth, and then caved under. They are so formed as to contain from fifteen or sixteen to fifty or sixty tchetverts, according to the usual stock of the persons to whom they belong.

The Tatars find uses for many herbs which we denominate weeds. The young leaves of the dock and sorrel, and the first shoots of nettles, are put into soups, or eaten as spinach; the leaf of the dandelion makes a good salad; wild asparagus is gathered in the gardens; and the wild carrot is in great estimation, and is even taken to market for sale; it is cleaned, salted and used in soup, or sometimes eaten raw in great quantities. The wild mustard is here gathered, dried, and powdered, and is not, I think, inferior to the Russian mustard sold in the shops; but it has neither the pungency nor the flavour of ours, for though the seed is fine, they have not the proper

method of preparing it. Infusion of wormwood with brandy is the common remedy for ague; dried elder flowers and the sweet camomile for coughs; and the Materia Medica in the Crimea consists much more of simples than of any imported drugs, which are very dear. The horse-radish grows to a prodigious size on the Stepp, and flowers in large bushes. The root of succory is prepared all over Russia to mix with coffee, and its young leaves are gathered for salad. Capers are collected in great abundance, and sold at two roubles the oka. Wild vines, and hops, ornament the extensive gardens in profusion. The latter are used by the Russians and

Germans; and the gypsies make baskets,* and binds for various purposes, of the branches of the beautiful white clematis.

Nearly all the artificial grasses, &c. of England grow spontaneously in

* The gypsies of the Crimea, called Tsigans, resemble in habits and appearance those of England, and, like them, exist chiefly by plunder. They are commonly the musicians at wedding, profess fortune telling, and have all the tricks and cant of begging. Some of them are tinkers, travelling with a forge, &c.; others are basket makers, or manufacture a coarse sort of sieve, of horse-hair and dried skins. Sieves are used for so many purposes here to which superior machinery is applied in England, that this last is the most useful and profitable of their employments.

the best meadow land of the Crimea. At Karagoss we find clover (both red and white), saintfoin, lentils, tares, cow-grass, chichory, cock's-foot-grass, rye-grass, lamb's-tongue, and trefoil.

The horse is the constant companion of the Crim Tatar, who will never walk two hundred yards from his own door if he has a horse to ride on. The accumulation of live stock seems to be the universal system of those among them who can afford it; and accordingly the *taboons*, or studs, possessed by some of the Murzas are very considerable. That belonging to Yie Yie Murza, in our immediate

neighbourhood, consists of no less than five hundred mares. They appear to have no idea of deriving any fixed revenue from breeding these animals, nor indeed any advantage, that I could understand, from keeping so many. Their pride is gratified by the number of their taboon, and they never part with any, till the want of a little money compels them; they are then sent to the markets of Akmetchet or Karasubazar, or privately disposed of either to Tatars or Russians.

I have known the loss of from forty to fifty horses, in a taboon of three hundred. This was in consequence of a disease, which probably arose from the severity of the winter, and

want of food. I do not here speak of the heaviest losses which have been sustained, but of those which fell within my own knowledge. I have heard of others infinitely more severe, but I am not sufficiently acquainted with the particulars to state them with accuracy.

The native horses of the country are small, and ill-looking. The Tartars usually ride them in an amble, and this is the only pace which they go well. Nothing can be more slight and rapid than their method of breaking them in. Having ensnared the animal, by means of a rope fixed at the end of a long light pole, they tye a halter round his neck, so tight

that there seems to be danger of strangling him, and in this manner they pull him about for some few minutes, till they consider him subdued; he is then mounted, and soon becomes tractable. The custom of eating horse-flesh is not in use among the Crim Tatars of the present day, and they indeed deny that it was ever their practice.

Some few Circassian horses are imported, but there are not many proprietors in the Crimea who will put themselves to the expense of buying them. They are remarkably fine animals, and are sold at from two hundred to five hundred roubles, while those of the country may generally

be bought for forty roubles, or about two pounds sterling. The most valuable stud I have seen or heard of is that of General Bekerookoff, who has an estate near Theodosia. This taboon is not large, but remarkable for the size and beauty of the horses, each of which is estimated at five hundred roubles. All which we saw were grey.

The mountain Tatars always have their horses shod, while those of the Stepp only incur that expense when about to undertake long journies. Their method of shoeing is very unlike ours, and (at least for the fore

feet), requires the cooperation of two men. A rope is fastened round the horse's fetlock, and brought over his back. One of the men, by pulling this, holds up the leg, while the other fixes the shoe. In order to raise the hind feet, they are tied to the tail. Oxen are always thrown down to be shod, but this operation, though generally performed by the Bulgarians, is not often practised by the Tatars.

The interior of a Tatar blacksmith's forge by no means presents that scene of activity which we are accustomed to see in our own country. The fire is made in a round hole, in the centre of the shop, and the bellows are placed flat on the ground, a vent

being hollowed out underneath for the admission of air. They are fashioned with two handles, only one of which is generally used, half the attention of the operator being occupied by his pipe, which a Tatar considers of too much importance to be relinquished for ordinary business. The blacksmith, whose stithy is arranged at a convenient height, is seated on the ground, as is likewise his assistant who blows the bellows; a third, who hammers the iron, places himself in the same commodious position; and thus that work which in England requires the exertions of the strongest and most athletic, is effected by a Tatar without detriment to his ease and

comfort. Yet in all which regards the mere strength of the manufacture, we find the ploughshares thus hammered exceedingly well executed and durable.

All agricultural labours are performed by oxen, except that of threshing, which is generally done by horses. From the rude and barbarous form in which their ploughs are constructed, seven pairs of oxen are often required in breaking up old grass land. In ploughing a second or third time, they use two, three, or four pairs of oxen. They work these animals untill they are upwards of twenty years old, and consider it wasteful to kill them while they are still able to

labour. In order that they may earn as soon as possible the cost of their sustenance, they are broken into the plough as early as at two years old. The Tatar oxen are small and ugly, and those more remarkable for size and beauty which are often seen in the Crimea, are brought from the Southern Provinces of Russia, particularly from the Poltava government. The cows give but a small quantity of milk, which is perhaps attributable to the dryness of the soil. The best are those of the German breed.

Meat in the Crimea, as in other warm climates, is eaten as soon as killed. The butcher having slain the

ox, does not wait until it be cold before he divides it, but immediately skins and cuts it into quarters, throwing it in heaps upon a bench or table, where I have absolutely seen the whole mass still heaving with muscular motion. When it is afterwards cut into smaller portions to be sold, it is not neatly divided into joints, as with us, but every customer has a piece cut off according to his own fancy, so that it is hacked in all directions before the whole is disposed of, which is commonly the case in the course of the first day.

There are some few camels in the Crimea, and many buffaloes. These latter are, of all domestic animals, the

most disagreeable and difficult to use, being totally unable to bear extremes of temperature. In hot weather they become altogether unmanageable, and towards noon will desert their work, running furiously into the first water, to refresh themselves by rolling in the mud. When this fit takes them, they will frequently run with a loaded waggon into the sea. In winter they are almost equally troublesome, since they require to be kept so warm that huts must be made for them below the surface of the ground. They are extremely destructive among trees, constantly breaking off all the lower branches. The female gives a profusion of milk, which is said to contain a large proportion of cream, but

the butter is white, and not so well flavoured as that of the cow. The skin of the buffalo is very valuable, and the Tatars make traces of it wherewith to draw their ploughs and waggons. The strength of these may be estimated from their power of sustaining the draught of seven pairs of oxen, in ploughing a stiff clay.

The Tatars pride themselves more upon their management of sheep * than of any other cattle, and the listless life of a shepherd seems better

* The Tatar sheep are of the broad tailed breed commonly met with in the East.

adapted than any other kind of employment to the taste and habits of the nation. Boys intended for this occupation are initiated very early; and by the system of receiving their wages in sheep, which they always keep with their master's flock, very soon acquire a flock of their own. I have known a shepherd receive ten sheep for taking care of five hundred from the 23d of March to the 26th of October. It is their custom to give salt in great quantities to their flocks, taking them in the spring to hills where the vegetable food is of a saline nature, and after their return, giving them salt to eat, twice or thrice a week, throughout the summer. In winter, those

which are driven out upon the open Stepp, are in great danger of being lost by the drifting of the snow. On this account it is usual to mix a number of goats with the sheep, since the latter, during the violent snow storms, always run before the wind, and would be lost in the pits and holes of the Stepp, but the goats are said to head them, and turn them from the danger. All flocks for which pasturage can be obtained among the mountains, are driven thither during the winter months. Here, though to the eye there appears little or no grass for them to eat, they commonly do well, being protected from the cold winds. During the seasons which they pass in

the mountains they are twice a week driven to salt water; and as the herbage is not so succulent as that of England, and in its greenest state of a drying nature, it is found necessary to drive the flocks to fresh water twice a day throughout the year. The wool which the common Tatar sheep produce, after all this trouble and expense, is worth from thirty to thirty-five kopecks per oka, or about a penny per pound. A sheep commonly yields from two and a half to three and a half pounds, much of which is in quality little better than goat's hair.

When the operation of shearing is to be performed, the legs of the animal are tied, as if it were about to be

killed. The shears are the most awkward instruments imaginable, being as long as our garden shears, and shaped like two knives riveted together. The shearers squat on the ground by the side of the sheep, and the more expert among them profess to be able to clip from three to four hundred in a day. On one occasion, which fell within my knowledge, three Tatars clipped about two hundred sheep in a space of time not exceeding three hours. They were however waited on and assisted by several others, and no boast could be made of the neatness with which their work was done. Few Spanish sheep are kept in the Crimea, and of these the

management is but little understood, as they are generally infested with the scab, which destroys the fine texture of the wool, and causes heavy losses among them. I have heard of five hundred lost in the course of a single season, from flocks consisting of two or three thousand. Poverty of keep throughout the winter is often fatal to great numbers in the spring for the Tatars, though they estimate their riches by the quantity of their stock,* are frequently too avaricious,

* A Tatar who resided in a village adjoining Karagoss possessed one thousand seven hundred sheep, twelve oxen, thirty cows, and fifteen horses, yet his hut, consisting only of one room, was little superior to an Irish cabin, and worth about ten or fifteen

or too idle, to prepare sufficient provender for them against the inclement season. As they have no idea of deriving a yearly revenue from possessions of this nature, they seldom sell any part of their flock, excepting a few lambs in spring, so that, unless required for domestic consumption, a sheep is in little danger of the knife. The mutton and beef of the Crimea are very bad; but the lamb, which is fed

fifteen roubles. This man lately divided his property between his wife and children, and taking with him two thousand five hundred roubles for his journey, set out on a pilgrimage to Mecca, where he arrived in safety, but died at Constantinople on his return.

on the mountains of the coast, is the best which I have any where tasted.

In speaking of the flocks of the Crimea, those from which the grey lambs'-skins are obtained must not be forgotten. These are only to be found at the two extremities of the peninsula, in the neighbourhoods of Kertch, and Koslof. I have been told that wheresoever else they have been tried, they are found to degenerate; but whether this circumstance be owing to peculiarity of soil, or to want of care in the preservation of the breed, I am unable to say. The lambs are killed very young, when the wool is finest, and their skins are worth, according to their quality, and other cir-

cumstances, from five to seven, or even ten roubles each. These skins are all bought up by the merchants, and sent to Moscow and other places in the interior. The carcasses are brought to market, and lamb is at that season so plentiful and cheap, that a large one may be purchased for three or four roubles.

The common price given to a proprietor by those who pasture their sheep on his land, is an ewe and a lamb per hundred, for three or four months. The Tatars have an idea that if their sheep feed on the *stipa pinnata*, a plant which grows upon the Stepp, it destroys them, by eating into their livers.

Goats are kept in great numbers with the flocks of sheep. They are not handsome of their kind, and as neither the carcass nor skin bear any considerable value, they seem to be very unprofitable stock. A Tatar, however, computes his riches by the number rather than by the intrinsic worth of his possessions.

Some shawl goats were lately brought from Bucharia to the Crimea, and were shipped for France from the port of Kaffa. The fine wool for which they are so famous is concealed under a coat of long coarse hair, and in appearance they are very little superior to the native breed.

Every Tatar village is full of dogs, as there is not a house which is not defended by two or three of them. With the exception of a few greyhounds, they are chiefly of a mongrel breed, and somewhat resemble our shepherds' dogs. The Tatars scruple to take the lives of these animals, as well as of cats, but sometimes destroy their offspring, by conveying them to a distance on the Stepp, and there abandoning them to their fate.

Coursing is a favourite amusement with the Tatars, who, contrary to our

practice, take out for this purpose as many dogs as they can muster, and ensure the destruction of poor puss by surrounding and besetting her on all sides, like some ferocious animal, until she is hunted by one greyhound into the mouth of another. As soon as they have picked up their prize they immediately cut its throat, as they are forbidden to eat "flesh with the blood thereof." I have seen them refuse to partake of game at our table, because they suspected that it had not undergone this operation. The hares of the Crimea are very large, generally weighing nine or ten, and often thirteen or fourteen pounds. Their fur becomes somewhat more

grey in winter, but never white, as in the north of Russia, and Poland. The wild rabbit does not exist in the peninsula.

The most remarkable animal of the Crimea is the jerboa, which is an inhabitant of the open plains. During my residence at Karagoss, two English gentlemen observed one of these little creatures running and jumping on the Stepp, near our garden. They followed with a determination to catch it; but after chasing it in many directions for about an hour, one of them returned home for a dog to assist them, while the other remained in order to keep the jerboa in sight. Even with this additional force, they

renewed the chace without success; for after keeping both man and dog at a distance for half an hour longer, it at last ran into cover, among the stacks and straw on the *toke* or threshing-floor. Whenever pressed, it sprang, by the help of its tail, to the distance of five or six yards. My son once brought one home which had been caught by a greyhound, but he believes that the dog had surprised it while sleeping.

Of the larger animals, the wild boar, and a small species of deer, are found on the wooded mountains, and are sometimes brought to market by the Bulgarian settlers. Wolves also are occasionally heard of, and do considerable mischief among the flocks of

sheep, but they are by no means so numerous as on the northern Stepps.

Notwithstanding our vicinity to the spot from which the pheasant is said to have derived its origin and its name, that bird is never seen in the Crimea. Partridges and quails are sufficiently plentiful, and the bustard is not uncommon on the Stepp. There are also said to be five distinct species of snipes. Three birds, remarkable for their beautiful plumage, but all I believe occasionally found in England, frequent the garden at Karagoss: the hoopoe, the roller, and the bee-eater. The latter appears to be a bird of passage, arriving early in the spring, and committing great depredations

among the hives if not well watched and destroyed.

The Tatars and Greeks have no knowledge of the art of shooting flying, and always express the greatest wonder when they see it practised.

The Tatars make considerable exertions to destroy the locusts, when a flight of those creatures, as sometimes happens, visits the Crimea. The villagers are called out by districts, and from five hundred to one thousand men are encamped upon the parts of the Stepp which are infested by them. In the instance which occurred during my residence this system continued

for several weeks; and much hay, which lay ready to be carried home, was used for the purpose of burning the locusts.

The annoyance of flies and fleas begins with the first mild weather, and does not cease till the recurrence of frost. The usual method of destroying the latter is by setting a dish full of water by the side of a lighted candle. In this manner we have sometimes caught three, four, and five hundred in the course of a single night.

There are several beautiful species of insects which my children have collected in the garden and fields, particularly a large blue beetle, the covering of which possesses the brightest

possible hue and polish. The fire-fly also enlivens the darkness of our summer nights.

Many bees are kept in the Crimea, and the honey of the peninsula is in considerable repute, being much preferred to that of Russia. No less than five hundred hives were formerly kept by one individual at Karagoss; and during my residence a Greek of Imaretie was possessed of three hundred. The Tatars are extremely fond of honey, which they eat, when they can obtain it, in great quantities with their pastry, but they are not themselves permitted to keep bees when the proprietor of the estate on which they live has a bee garden.

Nearly all the salt used in the Crimea is obtained from the lakes in the neighbourhood of Perekop,* where but little art is required for the collection of it. A cart is driven into the water, and the salt is shovelled into it from the bottom with a spade. This operation takes place in the month of September, after the heats of summer have produced the necessary evaporation, and before the commencement of the autumnal rains. The salt is

* There are other salt lakes, but not so considerable, near the sea of Azoff. They belong to the town of Theodosia.

sold to the consumer in the state in which it comes from the lake, and is afterwards purified by him, if he think proper, at his own house. Starch is likewise an object of domestic manufacture.

In the summer of 1817, I performed a journey on horseback round the mountains which border the south coast of the peninsula, and which have been often and accurately described. The most beautiful spots in that delightful district appeared to me to be Kutchuk Lambat, (at the edge of a small bay, and opposite to the lofty mountain Ayou-dagh,) Nikita, and

Aloupka. The descriptions of these places may be found in the works of the numerous travellers who have borne testimony to their beauties.

The bay trees of Aloupka are much celebrated, but those of the adjoining village of Simeus are scarcely less remarkable, one which we measured being upwards of thirteen feet in circumference. The lower part of the large and open valley of Nikita is now covered by a government nursery garden, which has been formed, within the last few years, for the purpose of encouraging and extending the cultivation of fruit trees in the peninsula. We saw large beds of seedling olives, and of the Spanish chesnut tree, of

which latter, till lately, only two specimens were to be found in the Crimea. Apple, pear, peach and almond trees are sold at Nikita, at the price of from thirty to fifty kopeeks the plant, during the first year after grafting; and in 1815 six thousand plants were thus disposed of. At the season of our visit, which took place about the end of June, the fig trees were covered with unripe fruit, and the olives and pomegranates were still in blossom. This establishment is under the care of German directors.

The scenery of Alushta, which is one of the most celebrated points within the compass of our tour, is inferior, I think, to that of the three spots

which I have mentioned, and somewhat disappoints expectation; though the broad valley, stretching inland from the sea to the roots of Tchatyr Dagh, possesses, without question, considerable beauty. With what different eyes has this singularly shaped mountain been viewed by different nations; and how plainly have they betokened their several habits in the names which they have chosen to affix to it! The Greeks called it Table Mountain; the Tatars, Tent Mountain; the Cossacks, Saddle Mountain; but an Englishman at Sevastopol told a friend of mine, that he considered it as resembling nothing so much as a sirloin of beef.

On that part of the coast which lies between Kaffa and Sudac some ruins have lately been discovered, at a spot called Koktabell, which are believed by some to denote the site of the ancient Theodosia. Its distance from the Cimmerian Bosphorus is said to coincide exactly with Strabo's account, and an artificial as well as a natural harbour is still discernible; the sea now breaking over the mole which formerly protected it, and running smoothly through the entrance of the haven. A vast number of ruins bespeak it to have been a place of large extent; but those which I observed consisted merely of foundations, constructed of rough stones and

cement. We ascended a mountain to the ruins of a Genoese castle, the pathway on the summit of which is singularly narrow and tremendous. A small tongue of land near this port, commanding an extensive view of the Euxine, is now occupied by a Cossack guard.

During the last summer of my residence in the Crimea a circumstance occurred, with the mention of which I will conclude these notes. When the time for my departure approached, and it became generally known that I was going, I was surprised one morning by a visit from a Tatar Murza with whom I was previously unacquainted. After much ceremony, he informed me

that having heard of my projected return to England, and supposing that I would not venture unprotected upon so long and perilous a journey, he waited upon me for the purpose of recommending to me two men, to act as an escort or guard. One of these was an old Tatar who was with him, and the other was his own brother. He ended by referring me to a common friend for further information, and gave me his address. Upon my asking him how far these men were willing to go, if I should require their attendance? "As far as your own frontiers," said he, "or *even to England*, if you wish it." I informed him of the uncertainty of the time and mode of my journey, and that I possibly might return by sea from

Theodosia; but I assured him, that if I should stand in need of such attendants, I should not forget his recommendation.

After this many other Tatars came on the same errand; and though the expectation of a handsome remuneration was undoubtedly the motives which induced these persons to make so extraordinary an application, from others of their nation with whom I had more intercourse, and particularly from some of our own villagers, I experienced at the eve of my departure, and indeed during the whole of my stay, so many instances of kindness and attachment, that I shall never cease to derive sincere gratification from the recollection of their disinterested good will.

PRICES
OF
PRODUCE, LABOUR, ETC.
IN THE CRIMEA.

	Roubles.
W. Wheat, ten years back, four roubles to twenty, but the average price	10
Arnoot ditto (eight to forty), average	15
Rye (two to twelve), average	5
Barley generally about the same price	
Oats (two to eight), average	4

In transporting corn to the distance of twenty versts, I have known two roubles paid for a cart which carried four and a half or five tchetverts.

Hay is sold at from fifty kopecks to one rouble and twenty kopecks per poood, in scarce winters, at Theodosia.

Oxen cost, on an average, one hundred roubles per pair.

Cows, about thirty-five roubles each, and some few sixty roubles.

Horses, from twenty to one hundred and twenty roubles; some few one hundred and fifty to two hundred roubles; the general price about forty roubles.

Sheep and ewes, ten roubles; lambs, five roubles; rams, fifteen roubles; two year wethers, seven to ten roubles.

Implements:—a plough, twenty to thirty roubles; a cart, twenty to twenty-five roubles.

To hire a plough ten roubles a day are given, for which three men and six pair of oxen are furnished, who plough as much as four measures will sow.

Labourers are hired from St. George's to St. Demetrius's day, or *vice versâ*. Wages are about two hundred roubles per annum, and two suits of clothes, comprizing shube, tchekmen, two pair of trowsers, two shirts, and shoes of ox-hide; also an allowance of two or two and a half measures of corn per month.

Russian tchetvert = 5¾ bushels English.
Do. pound = 12 ounces do.
3 lb. Russian = 4 lb. Tatar = 1 oka.
12 oka = 1 pood.

MONEY:

1 rouble = 100 kopeeks. 5 kopeeks = 1 petack.

The value of the rouble during my stay may be stated at tenpence.

THE END.

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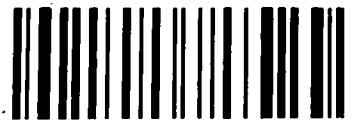
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